

Maah E Shabaan Aur Shab E Baraat Ki Haqeeqat

In Roman Urdu
Muhammad Faisal Khan

Urdulectures.com

Muhammadiblog.blogspot.in

INDEX

1. MAAH E SHABAAN MEIN NABI SALLALLAHU ALAIHI WA SALLAM KA MAMOOL
2. SHAB E BARAAT KI HAQEEQAT:
3. 1. QABRO KI ZIYARAT KA EHTAMAAM
4. 2. AATISH BAAZI WA CHIRAGA KARNA
5. 3. SHAB E BARAAT KA ROZA AUR QAYAAM
6. 4. MAKHSOOS NAMAZO KA EHTAMAAM
7. SHAB E BARAAT SE MUTALLIQ ZAEFF, MAUZU AUR MANGHADAT AHADEES
8. SHAB E BARAAT K TALLUQ SE JO EK HADEES SAHIH YA HASAN KAHI JAATI HAI USKA JAYEZA
9. SHEIKH NASIRUDDIN ALBAANI KA HUKM AUR EK AHAM NUKTA

Bismillahirrahmanirraheem

Shuru Allah ka Naam le kar jo bada Meharbaan aur Nihayat Raham karne wala hai.

MAAH E SHABAAN MEIN NABI SALLALLAHU ALAIHI WA SALLAM KA MAMOOL

Maah e Shabaan qamri mahino mein aathwa (8th) mahina hai ye mahina rajab aur ramazaan k darmiyaan mash'hoor mahina hai is saal k aatey hi ummat e islamiya maah e mubarak ramazaan k istaqbaal k liye tayyar ho jati hai aur shabaan k mahine hi se nafl ruzey rakh kar ramazaan mein farz ruzey rakhne ki koshish karne lagti hai aur yahi hamare Nabi E Akram Sallallahu Alaihi Wa Sallam ki sunnat e mubarka bhi hai k Aap is maah mein bakasrat nafl ruzey rakhte they chunanchey Hazrat Ayesha Razi Allahu Anha bayan karti hai k Rasool Allah Sallallahu Alaihi Wa Sallam nafl ruzey rakhte they yaha tak k hum kehte k ab Aap rooza rakhna nahi chodenge phir Aap rooza chood dete yaha tak k hum kehte k ab Aap rooza nahi rakkhenge aur mene Rasool Allah Sallallahu Alaihi Wa Sallam ko ramazaan ul mubarak k alawa kabhi kisi mahine k mukammal ruzey rakhte hue nahi dekha aur mene Aap ko shabaan se zayada kisi mahine mein rooza rakhte hue nahi dekha. (Sahih Bukhari Hadees no. 1969, Sahih Muslim Hadees no. 1156)

Aur Sahih Muslim mein izafa hai k Aap Sallallahu Alaihi Wa Sallam thode dino ko chood kar purey shabaan rooza rakhte they, Isi tarah Hazrat Ayesha Razi Allahu Anha se marvi hai k unhone bayan kiya k mene Nabi e Akram Sallallahu Alaihi Wa Sallam ko shabaan se zayada kisi mahine mein ruzey rakhte hue nhi dekha Aap isme ruzey rakhte they siwa e chand ayyam k balkey Aap purey mahine mein rooza rakhte they. (Sunan Tirmizi Hadees no. 736)

Hazrat Ayesha Razi Allahu Anha bayan karti hai Rasool Allah Sallallahu Alaihi Wa Sallam ko roozo k liye sab se mehboob mahina shabaan tha phir Aap is k baad ramazaan k roozey rakhte they. (Sunan Abu Dawood Hadees no. 2431)

Sahih Muslim k izaafe se ye maloom hua k purey shabaan k roozey maqsood nahi balke Aap chand ayyam ko chood kar shabaan k aksar ayyam mein roozey rakhte they, Allama Hafiz Ibne Hajar Rahimahullah ne (Fathul Baari jild 4 hadees no. 252) mein sarahat ki hai k purey shabaan se muraad shabaan k aksar ayyam hai

Mazkoora bala Ahadees e Nabwiya se maloom hua k Nabi E Akram Sallallahu Alaihi Wa Sallam ka ye mamool tha k Aap shabaan mein bakasrat nafl ruzey rakhte they lihaza ummat ko bhi apne Nabi Sallallahu Alaihi Wa Sallam k uswa e hasana ko apnate hue maah e shabaan mein bakasrat nafl ruzey rakhne ka ehtamaam karna chahiye.

Rasool Allah Sallallahu Alaihi Wa Sallam k is maah e shabaan mein bakasrat nafl ruzey rakhne ki hikmat ki sarahat ek marfoo sahih hadees mein milti hai k Hazrat Usaama bin Zaid Razi Allahu Anhu ne Rasool Allah Sallallahu Alaihi Wa Sallam se sawal kiya k Ae Allah k Rasool Sallallahu Alaihi Wa Sallam! mene aapko kisi mahine mein itne ruzey rakhte hue nahi dekha jitne Aap shabaan mein rakhte hai to Aap Sallallahu Alaihi Wa Sallam ne farmaya: Ye wo mahina hai jisme loog rajab aur ramzan k baad roozey se gaafil ho jaate hai halankey isme aamaal Allah rabbul alameen ki taraf utha liye jaate hai aur mein ye pasand karta hu k mere aamaal ruzey ki halat mein uthaye jaye. (Sunan Nasayi Hadees no. 2357)

In Tamaam Ahadees se maloom hua k maah e shabaan mein kasrat se nafl ruzey rakhne ka ehtamaam karna chahiye, albatta aadhey shabaan k baad ruzey se mana kiya gaya takey ramazaan k ruzey k liye taaqat bar-qaraar rahe.

SHAB E BARAAT KI HAQEEQAT

Haqeeqat ye hai k jin do chaar raato ki fazilat khaas taur par bayan ki jaati hai aur is mein sahih wa galat ki tameez nahi ki jaati unme se ek shabaan ki pandarvi (15th) raat ki fazilat hai jisko aam taur se shab e baraat kaha jata hai maah e shabaan k shuru hote hi muslim muasharey mein shab e baraat ka charcha aam ho jata hai aur is munasibat se aeen islaami aamaal k naam par ramoom wa bida'at aur khurafaat kiye jaate hai aur loog un umoor ko islaami aamaal jaante aur maante hai jinka saboot nasoos e shareeya se nahi milta, pandarvi (15th) shabaan ki shab mein bahut saare musalmaan jin aqaid wa aamaal ko badi aqeedat wa ehtaraam se anjaam dete hai aur unhe islaami aamaal se joodte hai un tamaam aamaal ka shariyat se koi talluq nahi balke un rasoom wa aqaid e baatila mein se aksar par ulama e islaam ne nakeer ki hai.

Shab e baraat se mutalliq riwaaj paane wale aqaid aur aamal mein se baaaz ka ikhtisaar k saath yaha jayeeza liya ja raha hai, shab e baraat ki fazilat mein bahut si ahadees bayan ki jaati hai lekin ek hadees ko chood kar saari ahadees zaeef aur mouzu hai albaata is raat k baare mein Nabi Sallallahu Alaihi Wa Sallam ka ye irshaad sahih sanad k saath riwayat kiya gaya hai, Allah tabarak o ta'ala shabaan ki pandarvi (15th) raat ko apni makhlooq ki taraf nazar e rahmat dekhata hai phir saari makhlooq ko mushrik aur keena parwar k alawa bakhsh deta hai. (Sahih Ibne Hibban, Tabraani, Shobul emaan behaqui)

Jabke dusri raato mein ye alfaar mazkoor hai k beshak Allah ta'ala shabaan ki pandarvi (15th) raat ko apne bando par nazre rahmat daalta hai phir momino ko bakhsh deta hai aur kafiro ko mohlat deta hai aur keena parwar loogo ko chood deta hai yaha tak k wo apne dilo ko keena se paak kar de. (Sahih Jamey Sageer Hadees no. 1898)

Wazahat: Ye riwayat bhi sahih nahi hai iski tafseel aagey aa rahi hai In Sha Allah.

Is hadees ko shabaan ki pandarvi (15th) raat ki fazilat mein bayan kiya jata hai lekin is mein dusri raato ki banisbat is raat ki fazilat saabit nahi hoti kyunki sahiheen ki riwayat mein is se zayada fazilat har raat mein tauba wa astagfaar ko hasil hai jis se saabit hua k Allah ta'la ka aasmaani dunya par nuzool har raat mein hota hai lihaaza is hadees se pandarvi (15th) shabaan ki raat ki fazilat saabit nahi hoti.

1. QABRO KI ZIYARAT KA EHTAMAAM

Shab e barat ko hamare muasharey mein shehar khamoosha ki eid karaar de diya gaya hai loog is raat mein khasoosi taur par jamaat dar jamaat mard aur bacche namaz e magrib k baad qabro ki ziyarat ka ehtamaam karte hai aur ise is raat ka masnoon amal karaar dete hai is munasibat se qabaritaano mein chiraga (yani chiraag wagira) aur roshni k saath hi qabro ki safayi aur choona kaari ka bhi ehtamaam kiya jata hai.

Qabro ki ziyarat karna mashrooh amal hai jesa k Nabi Sallallahu Alaihi Wa Sallam ne hazrat Buraida Razi Allahu Anhu ki hadees mein farmaya k mene tum ko pehle qabro ki ziyarat karne se mana kiya tha ab tum loog qabro ki ziyarat karo. (Sahih Muslim Hadees no. 977)

Aur Hazrat Abu Huraira Razi Allahu Anhu ki hadees mein Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya qabro ki ziyarat karo is liye k ye tumhe maut yaad dilaati hai. (Sahih Muslim Hadees no. 976)

Qabro ki ziyarat karna bila tayeen zamaan wa waqt wa munasibat mashroo amal hai albatta is k liye kisi khaas din ya kisi khaas munasibat ko makhsoon karna durust nahi, is raat mein khaas taur par naamaz e magrib k baad qabristaan ki khususi ziyarat k liye:

Hazrat Ayesha Razi Allahu Anha se marvi hadees se istedlaal karte hai k ek raat Rasool Allah Sallallahu Alaihi Wa Sallam Hazrat Ayesha Razi Allahu Anha k waha they Aap Sallallahu Alaihi Wa Sallam achanak waha se nikle hazrat Ayesha Razi Allahu Anha bhi aap ke piche nikli to kya dekhti hai k Aap Baqee Qabristaan mein tashreef le gaye Rasool Allah Sallallahu Alaihi Wa Sallam ne unhe dekha to farmaya kya tumhe is baat ka andaza tha k Allah aur uske Rasool Sallallahu Alaihi Wa Sallam tum par zulm karenge, Ayesha Razi Allahu Anha ne kaha k Ae Allah k Rasool Sallallahu Alaihi Wa Sallam! mujhe ye shak hua tha k shayad aap kisi aur beewi k yaha chale gaye tab aap ne farmaya: Beshak Allah tabarak o ta'ala shabaan ki pandarvi (15th) raat ko aasmaani dunya par nuzool farmaata hai phir is se zayada wo utne loogo ki magfirat karta hai jitne banu kalb ki bakriyo k baal hai. (Sunan Tirmizi Hadees no. 739, Sunan Ibne Maaja Hadees no. 1389)

Is hadees ko imam tirmizi, imam bukhari, imam daare qutni, allama ibne jauzi, allama ibne baaz aur muhaddis sheikh muhammad nasiruddin albaani rahimahullah wagaira ne zaeeef qaraar diya hai phir is se shab e baraat mein qabro ki khasoosi ziyart ki mashroiyat ka saboot kese hasil hogा.

Jabke Rasool Allah Sallallahu Alaihi Wa Sallam ne baqee qabristaan mein jaane wale ahle baqee k liye dua e magfirat karne ka waqiya Hazrat Ayesha Razi Allahu Anha se marvi ek Sahih Hadees mein mazkoor hai is ki tafseel sahib muslim wagaira mein hai, is mein shabaan ki pandarvi (15th) raat ka koi zikr nhi hai is hadees mein ye alfaaz hai k Aap Sallallahu Alaihi Wa Sallam ne farmaya: Yaani jab tumne dekha to us waqt mere paas jibraeel alihis salaam aye they unhone tum se chipate hue aahista se mujhe pukara to mene bhi tum se chipate hue unhe aahista se jawab diya aur tumne apne baaz kapde utaare hue they is haal mein wo andar nhi a sakte they mene ye samjha k tum so gayi ho is liye mene tujhe jagana pasand na kiya aur mujhe ye khauf bhi tha k kahi tum mere bagir wahshat mein na mutbala ho jao jibraeel alihis salaam ne kaha k aap k rabb ne aap ko hukm kiya hai k aap ahle baqee k paas aaiye aur unke liye magfirat ki dua kare. (Sahih Muslim Hadees no. 974)

Lihaza sabit hua k waqiya e baqee ka shab e baraat se koi talluq nahi hai aur na uska kisi sahih hadees mein zikr hai is liye ek zaeef hadees ko hujjat bana kar ye aqeedah rakhna durust nahi k is raat mein qabristaan mein jana masnoon hai balke is raat mein murawajjah andaaz se qabro ki ziyrat karna bida'at hai jis se bachna chahiye.

2. AATISH BAAZI WA CHIRAGA KARNA

Shab e baraat k din chiraga aur aatish baazi ko badi ahmiyat hasil hoti hai, shab e baraat ki aamad ka uske zariye aelan hota hai ummat e muhammadiya is par apni jayez kamayi ko sarf (zaya) karti hai aur ashraaf wa fuzool karchi ka muzahira karke shetaan k bhai bante hai jabke haqeeqat ya hai k ye sarasar hinduwana teyohaar diwaali ki nakkali hai aur sahih hadees mein Nabi Sallallahu Aalihi Wa Sallam ne farmaya: jo kisi qaum ki mushabihat ikhtiyaar karega uska shumaar usi qaum se hogा, is gair islaami aur gair sharayi amal par ulama e islam ne sakht nakeer ki hai chunanchey molana asraf ali thanvi sahab aatish baazi ki shana'at wa qabahat ko bayan karte hue farmaate hai k minjumla in rasoom k ek aaatish baazi hai is mein muta'addad kharabiya hai:

- 1. Maal ka zaaya karna jis ka haraam hona quran e majeed mein mansoos hai**
- 2. Apni jaan ko apne baccho aur padsiyo ko khatreys mein daalna jiski hurmat bhi quran e majeed mein mansoos hai Allah ne farmaya: Mat daalo apni jaano ko halakat mein. (Surah Baqarah Surah no. 2 ayat no. 195), isi waaste hadees shareef mein bila zarurat aag k talbees wa qurb se mukhalifat ayi hai chunanchey khuli aag aur jalta chiraag chood kar soone ko mana farmaya hai.**
- 3. Baaz aukaat aatish baazi mein kaagaz bhi sarf hota hai jo aalaat e ilm se hai aur aalaat e ilm ki be adbi khud amar e qabeel hai jesa k uper bayan hua phir gazab**

ye hai k likhey hue kagaz bhi istemaal hote hai khuwah is par kuch bhi likha ho quran ya hadees.

4. Baccho ko ibtida se taleem maasiyat ki hoti hai jis k waaste shari'e hukm hai k unko ilm wa amal sikhao goya nauzubillah hukm shari'e ka poora muqabala hai bilkhusoos shab e baraat mein ye khurafaat karna mazeed gunah ka moojab hai.

5. Baaz aukaat aatish baazi uper ko choodi jati hai jise bail, udan anaar aur khatangah wagira, awwal to baazo k sar par girte hai aur loogo ko choot lagti hai alawa azee is mein yajooj majooj ki mushabihat hai k wo aasman ki taraf teer chalayenge aur kuffar ki mushabihat haraam hai. (Islaah E Rasoom safa no. 19 aur 20)

Shab e baraat k mouke par ye aam mushahida hai k na samajh loog dukaano, makaano, mehfilo, masjido aur qabro mein khoob rooshni karte hai, aanko ko chaka choond kar dene wale rang birangey kumkumo par be tahasha sarf kiya hota hai, thik yahi kaam dewali k mookey par hinduo k yaha hota hai is liye a'emma e deen ne is amal ko gair shari'e aur bida'at qaraar diya hai aur is par sakht nakeer ki hai chunanchey allama hafiz jalaluddin siyooti Rahimahullah likhte hai k far'a sharhul mahzab mein hai k munkar bida'ato mein se ye hai k bahut se mulko mein saal ki maroof raato mein masalan shab e baraat nisf e shabaan ko badi badi kandeele jalate hai jiski wajah se bahut se mufasid paida hote hai masalan:

1. Ehtamaam k sath kasrat se aag jala kar majoosiyo ki tarah baithne k mushaba hai

2. galat jagah maal zaaya karna

3. is k nateeje mein bahut si masjid mein baccho aur nikammo ki bheed lagti hai, khel kood aur shoor wa shugab hota hai aur aese loog masjid k qareeb aate hai jinse masjid ki be hurmati hoti hai aur gandagi paida hoti hai is k alawa aur bhi

bahut si kharabiya hai jinse masjid ko mehfooz rakhna wajib hai. (Ba hawala mahanama darool uloom deoband shumara maah november 2000, safa no. 30 aur 31)

Mashoor hanfi aalim mulla ali qaari rahimahullah sharah mishkaat likhte hai k is raat chiraaga aur zayada rooshni karna qaum e bura makka ki aejaad hai ye loog asal mein aatish parast they jab islaam laye to inhone ye rasam islam mein dakhil kardi takey musalmano k saath namaz mein aag ko sajda kare, shariyat mein is raat chiraga karne ka koi saboot nahi milta. (Marqatul Mafateeh sharah Mishkaatul Masabeeh jild 1 safa no. 198)

Mash'hoor muhaddis shah abdul haqq dehalvi rahimahullah farmaate hai aur bida'at mein se wo rasam hai jiska aksar hind mein loogo ne riwaaj de rakkha hai yaani chiraag jalana aur usko makano aur deewaro par rakhna aur us par fakhar karna ye wo amar hai jiski motabar kitabo mein koi asal nahi balke gair motabar kitabo mein bhi nahi aur koi zaeef aur mauzo riwayat tak bhi iske baare mein waardin nahi hoti aur na is ka hind k siwa kisi aur mulk mein riwaaj hai na haramain sharafaien mein aur na unke siwa arab k degar hisso mein aur na ajam mein siwae hindustan (aur pakistan) k balke mumkin hai k ye hinduo ki rasam diwali se is rasam ko liya gaya hai kyunki hindustan mein amoaman rasoom zamana e kufr ki hi baaki hai. (12 mahino k fazail wa ahkaam safa no. 37)

Isi tarah molana abdul hayi lakhnavi farmaate hai k aam jahilo ne is raat (rajab ki 27vi aur shabaan ki 15vi raat) ko gooya do eidey bana rakkhi hai aur isko islam samajh rakkha hai halankey ye sareeh bida'at hai is mein chiraag aur rooshni karna khilaaf e sunnat hai tajjub hai k loog kisi tarah bida'ato se chipte hue hai aur sunnato se mutalliq koi parwaah nahi karte. (Al asarul marfua safa no. 62)

Gharo, bazaar, dookano aur masjido k alawa qabristan bhi is shab ko noor ban jaate (yani rooshni karte hai) hai aur waha badi chehal pehal hoti hai jabke ek hadees mein Nabi Sallallahu Aalihi Wa Sallam ne sarahat k saath qabristaan par

chiraaga karne walo par laanat bheji hai. (Sunan Abu Dawood, Sunan Nasai, Sunan Tirmizi)

Mazkoora aqwaal se ye baat wazey ho jati hai k chiraga karna aur aatish baazi ye gair islaami rasam hai jiska shariyat e islamiya se koi talluq nahi balke ye bida'at hai ab agar koi musalman is wazahat k bawajood bhi isko islaam ka sha'aar aur naik amal samajh kar apnaye to us se badi naadaani kya hogi.

3. SHAB E BARAAT KA ROZA AUR QAYAAM

Pandarvi (15th) shabaan ki raat mein bahut se musalman shab bedaari k liye khasoosi ibdadat aur qayam karte hai aur is ko shara'i amal samajhte hai aur is maah ki pandarvi (15th) tareekh ko roza rakhne ka ehtamaam karte hai aur is par istedlaal k liye ek zaeef aur mouzu hadees paish karte hai jisko

Hazrat e Ali Razi Allahu Anhu ne riwayat kiya hai k Rasool Allah Sallallahu Aliahi Wa Sallam ne farmaya: Is ki raat mein qayam karo aur agle din roza rakkho kyunki is raat ki shaam hi se Allah ta'ala aasmani dunya par nuzool farmaata hai aur farmata hai k koi magfirat ka talabgaar hai k usko maaf karu, hai koi rizk ka talab karne wala k mein usko rizk do, hai koi bimar ya musibat-zada k mein usko aafiyat de du, hai koi sawal kane wala k mein use du, kya koi hai , kya koi hai yaha tak k fajar saadiq tulu ho jaye. (Sunan Ibne Maja Hadees no. 1390)

Ye Hadees jhooti aur manghadat hai is mein ek raavi abu bakr bin abdullah bin muhammad bin abu sabra qurshi hai jisko muhaddiseen ne zaeef wa matrook, kazzaab aur waziul hadees qaraar diya hai, Allama Albani Rahimahullah ne usko shadeed zaeef ya mouzu kaha hai, Allama Abdur Rahman Mubarkpuri Rahimahullah sahab Tohfatul Ahwaazi mein farmate hai k pandarvi (15th) shabaan k roozey k baare mein mujhe koi sahih wa marfo hadees nahi mili rahi Hazrat E Ali Razi Allahu Anhu ki wo hadees jisko ibne majah ne riwayat kiya hai aur jiska mafhoom ye hai k pandarvi (15th) tareekh mein qayaam karo aur us k din

mein rooza rakkho akheer tak to ye hadees jesa k aap ko maloom hai sakht zaeef hai aur Hazrat Ali Razi Allhu Anhu ki ek dusri riwayat hai jo pandarvi (15th) shabaan k roozey k baare mein hai aur jisme hai k agar kisi ne is din rooza rakkha to use 60 saal pehle aur 60 saal agle rozo ka sawab milega is ko ibne Jauzi ne mouzu'aat mein bayan kiya hai aur kaha k ye hadees mauzu hai aur is ki asnaad muzlam hai.

Allama Ubaidullah Rahmani muhaddis mubarakpuri sharah mishkaat Mar'aatul mafateeh mein farmaate hai k ye shabaan ki pandarvi (15th) tareekh k din mein roza rakhne k bare mein koi marfo sahih ya hasan ya mamoli zaeef ya koi hadees nahi hai aur na hi koi qavi ya zaeef asar hi paya jata hai. (Mar'aatul mafateeh jind 4 safaa no. 344)

Isi tarah Hafiz Ibne Rajab Hambali farmaate hai shabaan ki pandarvi (15th) raat ko qayam ki fazilat mein na Nabi Sallallahu Alaihi Wa Sallam se kuch saabit hai aur na aap k sahaba Razi Allahu Alaihim Ajmaeen se saabit hai. (Lata iful maroof)

Lihaza is hadees se shab e baraat ka roza rakhna aur raat mein qayam karna saabit nahi hota is k bawajood hamare yaha bahut se loog mukhtalif ilaqo mein is roozey k rakhne aur raat mein qayam ka ehtamaam maah e ramazan k farz roozey aur qayam e shab e qadr se bhi badh kar karte hai halankey is tarah ka gair shara'i amal karna ajr o sawab k bajaye azaab e ilahi ka baa'as hai.

4. MAKHSOOS NAMAZO KA EHTAMAAM

Shab e baraat ko ba-barkat raat samajh kar masjid mein majlis ka ineqaad hota hai aur bade shook wa ragbat k saath qayam ul lail ka ehtamam hota hai aur is mein do teen andaaz ki khud saakhta namazey padhne ka ehtamaam hota hai aur is k jawaaz k liye do teen ahadeese paish ki jati hai jo nihayat zaeef aur mauzu hai pehli namaz 14 rakaat par mushtamil hoti hai aur Hazrat Ali Razi Allahu Anhu se marvi ye hadees bataur e istedlaal laate hai jisme unhone bayan kiya hai Nabi e Kareem Sallallahu Alaihi Wa Sallam ne shabaan ki pandarvi (15th) raat mein 14

rakaat padhi iske baad kuch surato ki tilawat ki phir farmaya k jo shaks is tarah kare jese k mene kiya hai to use 20 makbool hajj aur 20 makbool roozey ka sawab milta hai. (Shoban ul Emaan Behaqui Hadees no. 3559)

Allama ibne Jauzi Razimahullah kitab al Mauzu'aat jild 2 safa no. 445 mein is hadees ko bayan karne k baad kehte hai k ye hadees bhi manghadat hai aur is ki sanad nihayat tareek hai, Imam Behaqui Rahimahullah ne bayan kiya k ye hadees mauzu k mushaba hai aur ye munkir hai iske raaviyo mein Usman bin saeed se pehle k tamaam raavi majhool hai, Imam Sayooti Rahimahullah ne bhi isi tarah hukam lagaya hai. (Tanziyatul shareata li bin iraaq jild 2 safa no. 94)

Doosri namaz 12 rakaat is shab mein masnoon amal samajh kar padhi jati hai aur iski daleel mein ek mauzu aur khud saakhta hadees paish ki jati hai: Jisne shabaan ki pandarvi (15th) raat mein 12 rakaat namaz padhi aur har rakaat mein 30 martaba "**QUL HU WALLAHU AHAD**" padhey to wo marne se pehle jannat mein apna thikana dekh lega aur apne gharwalo mein se 10 aese loogo ki sifarish karega jike liye jahannam wajib ho chuki hogi.

Is hadees ko bhi Allama Ibne Jauzi Rahimahullah ne kitab al Mauzu'aat mein naqal karne k baad kaha k ye hadees mauzu (manghadat) hai aur is ki sanad mein majhool raavi hai

Teesri namaz salatul fiya k naam se padhi jati hai is ki badi fazilat bayan ki jati hai jabke is namaz ki bhi koi asal nahi aur kitab o sunnat se is ajeeb wa gareeb namaz ka koi saboot nhi milta, is k saboot mein hazrat Ali Razi Allahu Anhu se marvi ye hadees badi shad wa mad se paish ki jaati hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne Hazrat E Ali Razi Allahu Anhu ko mukhatib karte hue farmaya k jo shaks is raat mein 100 rakaat namaz is tarah padhega k har rakaat mein surah fatiha aur "**QUL HU WALLAHU AHAD**" das das baar padhey to Allah uski har zarurat poori kar deta hai aur agar Looh e mehfooz mein wo badbakht likha gaya hai to Allah ta'ala usey mita kar usey khush naseeb likh deta hai aur uske ayenda ek saal k gunah nahi likhey jaate.

Is hadees ko Allama ibne Jauzi Rahimahullah ne kitab Al Mauzu'aat mein teen tark se zikr kiya hai aur iske baad farmaya k is hadees k mauzu hone mein koi shak nahi, iske zayada tar raavi majhool hai balke unme se baaz to bilkul zaeef hai aur is tarah ki hadees ka Nabi Sallallahu Alaihi Wa Sallam se saadir hona namumkin hai aur humne bahut se loogo ko dekha hai k jo ye namaz padhte hai jab choti raatey hoti hai to wo is k baad so jaate hai aur unki namaz e fajr faut ho jati hai jabke jahil a'emma e masajid ne is namaz ko aur isi tarah salatur raga'ib ko loogo ko jama karne aur kisi bade mansab tak pahunchane ka zariya bana liya hai aur kissa goo (yani kissey kahani bayan karne wale) loog apni majalis mein is namaz ka tazkira karte hai halanke ye sab haqq se bahut door hai. (Al Mauzu'aat jild 2 safa no. 443)

Imam Nauvi rahimahullah farmate hai k wo namaz jo salatur raga'ib k naam se maroof hai wo aur isi tarah shabaan ki pandarvi (15th) raat ki 100 rakaat namaz ye dono namazey bahut buri bida'at hai lihaza quwwatul quloob aur ahya uloom ud deen mein inke tazkira se dhoomey mein nahi padna chahiye aur na hi unke baare mein riwayat ki koi hadees se dhooka khana chahiye kyunki wo puri ki puri batil hai. (Majmua E Nauvi jild 3 safa no. 379)

Allama Shokaani Rahimahullah farmate hai ye hadees mauzu hai aur is k baaz alfaaz mein iske padhne wale ko jo sawab milne ki sarahat ki gayi hai unke manghadat hone k baare mein kisi aqalmand insaan ko shak nahi ho sakta aur iske raavi majhool hai aur sahib e aahya wagaira jese fuqaha aur mufassareen ki ek jama'at is riwayat se dhoka kha gayi hai halankey shabaan ki pandarvi (15th) raat ki namaz k baare mein jo hadees mukhtalif tareeq se riwayat ki gayi hai wo apne tamaam tareeq k saath batil aur mauzu hai. (Al Fawa'id Maumuah safa no. 53)

Allama ibne qayyim Rahimahullah shab e baraat mein kisi makhsoos tareeq se namaz padhne k baare mein mazkoora ahadees ko manghadat qaraar dete hue farmaate hai k tajjub us shaks par hai jisko sunan ki mamooli si bhi maarfat ho aur wo is tarah ki bakwaas se dhooka kha kar is namaz ko padhey jabke ye namaz islam mein choothi (4th) sadi k baad ejaad ki gayi aur is ki nashu wa numa baitul

muqaddas se hui phir iske riwaaj k liye muta'addad ahdees ghad kar paish ki gayi unhi mein se ye hadees hai k jisne shab e baraat mein hazaar martaba "**QUL HUWALLAHU AHAD**" padha to Allah ta'ala uski taraf 100 farishto ko bhejega jo usko basharat denge aur ye hadees k jo pandarvi (15th) shabaan ki raat mein 12 rakaat namaz padhey aur har rakaat mein 30 martaba "**QUL HU WALLAHU AHAD**" padhey to wo apne gharo mein se aese 10 loogo ki sifarish karega jin par jahannam wajid ho gayi, is k alawa wo jo ahadees hai unme se koi hadees bhi sahih nahi hai. (Al Munarul Muneef fi sahih wal zaeef safra no. 104)

Tamaam ulama e ikraam ne ye faisla kiya hai k is raat ki namaz ya koi dusri namaz shariyat mein sabit nahi imama Tartoosi, Imam Auzayi, Hafiz Aeraaqi, Allama Nauvi, Allama Shaukani, Ibne Jauzi, Ibne Qayyim, Sheikh ibne baaz, Allama Nasiruddin albaani Rahimahullah aur degar ulama e islam ne pandarvi (15th) shabaan ki raat mein padhi jane wali namaz ko be-asal qaraar diya hai aur musha'hid ulama e ahnaaf jese Allama anwar shah kashmiri, Allama Yousuf banooti, Mulla Ali Qaari hanfi Rahimahullah wagaira ne bhi bayan kiya hai k is raat mein koi khaas namaz saabit nahi hai.

Chunanchey Mulla Ali Qaari hanfi Rahimahullah farmaate hai k is namaz k baare mein zaeef ya mauzu ahadees k alawa kuch bhi warid nahi is liye aap ko is se dhoka khana nahi chahiye k ise quwwatul qulooob aur ahya e uloom ud deen k muallifeen ne zikr kiya hai neez ye bida'at namaz pehli martaba 448 hijri mein baitul muqaddas mein aejaad ki gayi jab baad aatish parasto ne islaam qubool kiya to wo sab musalmano k saath namaz padhte to apne saamne aag jala liya karte they unhi loogo ne salaat aejaad kiya tha chunanchey jab shabaan ki pandarvi (15th) raat aati to wo ye namaz padhte aur apne aagey aag jalate takey raat ko zayada dair tak wo aag k aagey tazeeman khade rahe iske alawa loog is aag ki aad mein bahut si buraiyo ka irtikaab bhi karte they yaha tak k us waqt k auliya e kiraam ko ye khauf la haqq hua k kahi unhe zameen mein dhasa na diya jaye is liye wo unke ilaqo se door chale jaate they jinme is bida'at par amal kiya jata tha aur uski aadh mein kayi buraiyo ka irteqaab kiya jata tha. (Tohfatul

Ahwaazi jild 3 safa no. 163, Al Mauzu'aat ul Kabeerah safa no. 330, Tazkiratul Mauzu'aat az allama qutni safa no. 45)

Nihayat afsoos ka muqaam hai k jo namaz aatish parasto ne paanchvi (5th) sad mein ejaad ki aur uski fazilat mein jhooti ahadees bhi ghad daali aaj musalman pandarvi (15th) shabaan ki raat mein is namaz ka khasoosi ehtamaam karte hai aur poore zoor shoor k saath in jhooti aur manghadat ahadees ko bayan karte hai jabke ye aur is qisam ki degar tamaam ahadees bil ittefaaq zaeef aur mauzu hai aur a'emma e kiraam allama Shokaani, ibne Jauzi, ibne Hibban, allama Qutni, hafiz Sayooti wagirah ne in riwayat ko be-asal aur na qabil e aetabaar qaraar diya hai.

Allama shiekh bin Baaz Rahimahullah mufti saudi arab farmaate hai k pandarvi (15th) shabaan ko koi ibadat mashrooh nahi agar pandarvi (15th) shabaan ki raat mein ijtima ya kuch ibadat karna mashrooh hota to Nabi E Akram Sallallahu Alaihi Wa Sallam zaroor uski taraf rehnumayi farmaate ya apni ummat ko aagaah karte ya khud ibadat karte agar aapne in raato mein kuch ibadat ki hoti ya koi khaas kaam kiya hota to sahaba e kiraam Razi Allahu Anhum ummat e muhammadiya k loogo ko zarorr batate aur ise loogo se bhi na chipaate, Anbiya Alaihis Salaam k baad wo tamam loogo se afzal aur behtar they aur sab se zayada loogo k khair khawah they Allah ta'ala unse raazi hua aur wo us se raazi ho gaye jabke ulama ne sarahat ki hai k nisaf shabaan ki raat ki fazilat mein Aap Sallallahu Alaihi Wa Sallam se koi cheez sabit nahi hai ,Is se maloom hua k is raat mein ijtema karna bida'at hai jo deen e islaam mein nayi aejaad hai isi tarah is raat ko kisi khaas ibadat k liye makhsoos karna bhi bidaat aur gunah ka kaam hai. (Bida'at e murawajjah shariyat e muhammadiya ki rooshni mein safa no. 42 aur 43)

Aakhir mein hum muhaddis e kabeer Allama Ubaidullah Rahmaani Mubarakpuri Rahimahullah ka bayan naqal karte hai aap farmate hai k khasoosi taur par pandarvi (15th) shabaan ki raat ko zinda karna, is mein bedaar rehna, is mein qayam ka ehtamam, panjgaana namazo mein se baaz ko ya tamaam faraz namazo ko chood dena aur degar wajibaat ki adaigi se gaflat baratna jesa k hamare is zamane mein aam musalmano ki haalat hai bila shubah ye bahut buri baat hai aur

fara'iz ko chood kar mandoob kaam mein mashgool rehna deeni amal nahi hai aur na raaye ka is se kuch talluq hai isi tarah is raat mein tamaam sunan ko chood kar qabro ki khaas taur par ziyarat karna bhi masnoon nahi hai aur ye kisi sahib ya zaeef hadees se saabit bhi nahi hai is raat mein murdo ki rooho k aamad wa haazri ka aqeedah karna, us k istaqbaal k liye gharo ko saaf karna, unki takraam k liye deewaro ko laip karna aur unki zaruriyat k liye chiraag aur qandeeley jalana aur chiraaga karna ye tamaam umoor bila shak bida'at e gumraahi mein se hai. (Mar'aatul Mafateeh Sharah Mishkaatul Masabeeh jild 4 safā no. 342)

Khulasa e kalaam ye hai k pandarvi (15th) shabaan ki shab (shab e baraat) ki fazilat aur is raat mein khasoosi namaz wa ibadat karne k silsiley mein koi sahib wa marfoo hadees marvi nahi hai albatta is poore maah mein bakasrat naflī roozey rakhney ka amal masnoon hai lekin pandarvi (15th) shabaan ki shab bedaari (yani puri raat jaagna) wa qayaam aur makhsoos namaz wa ibadat karne k liye aur iske din ko roza rakhne k liye khaas karna, jo dar haqeeqat infiraadi aur ijtimaiyi taur par qabro ki ziyarat karna, chiraaga aur aatish baazi karna, roozo ki aamad wa haazri ka aqeedah rakhna, aur unke isteqbaal k liye gharo ki safayi, agarbatti wa loobaan jalana, halwa wagira pakana ye saare umoor be-asal hai shariyat e islamiya mein inka koi saboot nahi ye gumrah kun bida'at hai jinse bachne ki quran wa sunnat e nabviya mein taleem wa talqueen ki gayi hai lihaza har musalman ko uswa e nabwi ko apnate hue un tamaam bida'at wa khurafaat aur baatil rasoom wa riwaaj aur gair shara'i aamaal wa aqaid se ijtinaab (bachna chahiye) karna chahiye.

SHAB E BARAAT SE MUTALLIQ ZAEEF, MAUZU AUR MANGHADAT AHADEES

Islaami saal ka aathwa (8th) mahina "Shabaan" ki pandarvi (15th) shab ki ahmiyat wa fazilat k talluq se mualamano ka ek bada tabka ifraat ka shikaar hai, is raat ibadat wa riyazat, shab bedaari aur mukhtalif bid'aat wa khurafaat anjaam diye

jaate hai, wazey rahe k makhsoos raat ki ibdat Allah k Rasool Sallallahu Alihi Wa Sallam k zamane mein na thi aur na hi sahaba e kiram Razi Allahu Aahum k zamane mein, albatta Khalid bin Maadaan Matoofi sana 103 hijri aur makhol shami k mutaliq maroof hai k ye loog is raat khoob ibadtey kiya karte they, aur unhi k baad loog is raat ki ehmiyat wa fazilat k bare mein ikhtilaaf ka shikaar ho gaye. (Al Ibda'a fee Mazarul Ibtida safa no. 286)

Lihaza baaz loogo ne is raat ki fazilat mein mukhtalif riwayaat wa aasaar paish kiye hai jinhe ulama e muhaddiseen ne mehal e nazar bataya hai.

Ek riwayat jiske talluq se ye kaha jata hai k ye sahih ya hasan hai is riwayat ka jayeza:

SHAB E BARAAT K TALLUQ SE JO EK HADEES SAHIH YA HASAN KAHI JATI HAI USKA JAYEZA

1. Allah ta'ala shabaan ki pandarvi (15th) shab ko tamaam makhluqaat ki taraf dekhta hai aur mushrik aur keena parwar (ek riwayat k mutabiq qaatil) k alawa sab ki magfirat farma deta hai.

Ye riwayat inhi alfaaz k saath 7 Sahaba E Kiraam Razi Allahu Alaihim Ajmaeen se marvi hai jiski tafseel kuch yuh hai:

i. Hazrat Abdullah bin Umar wa bin Aas Razi Allahu Anhu ki riwayat: Is riwayat ko imam Ahmad ne Musnad (2: 176) mein aur munzari ne Targeeb wa Tahzeeb (rakam: 1519) k andar riwayat kiya hai, is riwayat ki sanad mein maroof zaeef raavi ibne Iuhayi ka wajood is hadees k zaeef hone k liye kaafi hai, jesa k haishmi ne likha hai k ye raavi zaeef hai (Majmua uz Zawa'id 8:65)

Albatta sheikh Albanai Rahimahullah ne is hadees ko rasheed bin sa'ad ki mutaba'at ki bina par hasan qaraar diya hai

Wazey rahe k rasheed bin sa'ad khud zaeef hai, kyunki ye munakeer (munkir raaviyo) ki riwayat kiya karte they, hattake imam abu haatim ne ibne luhayi ko in par muqaddam qaraar diya hai. (Al Jarah wal tadeel raqam: 2319, Taqreeb raqam: 1953)

ii. Hazrat Abu Musa Ash'ari Razi Allahu Anhu ki riwayat: Is riwayat ko ibne majah ne sunan (Iqamatus salaat raqam: 1390) mein riwayat kiya hai, is riwayat ki sanad 3 wajah se maalool hai

i. Abu Luhayi ki wajah se is k andar zaaf hai

ii. Abdur rahmaan bin azrab majhool hai

iii. Is ki sanad k andar iztaraab hai

iii. Hazrat Abu Hurairah Razi Allahu Anhu ki riwayat: Ise bazzaar (Musnad Bazzaar safa no. 245) ne riwayat kiya hai, ye riwayat hishaam bin abdur rahmaan ki wajah se maalool hai jo k majhool hai, jesa k haishmi ne likha: mein inhe nahi jaanta.

iv. Hazrat Abu Bakr Siddequi Razi Allahu Anhu ki riwayat: Is ko ibne khuzaima ne "Kitabut Tauheed", Behaqui ne "At Targeeb" aur Ibne Abi Aasim ne "Kitabus Sunnah" (raqam: 509) k andar riwayat kiya hai.

Imam Behaqui farmaate hai iski sanad mein koi harj nahi hai (Sahiha 3:137) lekin is sanad k andar abdul malak bin abdul malak (ya abdul malik bin abdul malik) hai jinke silsiley se imam Bukhari farmaate hai: is ki hadees mehal e nazar hai, imam ibne hibban wagairah farmaate hai: is ki hadees ki mutaba'at nahi ki ja sakti, is hadees ko zikr karne k baad ibne adi farmate hai: yaani abdul malak (ya abdul malik) is asnaad k silsiley mein maaroof hai aur is hadees ko unse Umar wa bin

Haaris k alawa koi riwayat nahi karta hai, aur ye hadees is sanad se munkar hai.
(Lisaan ul Meezaan 4: 67, raqam 197)

v. Hazrat Auof bin Maalik Razi Allahu Anhu ki riwayat: Ise bazhaar ne apni musnad (safa no. 245) k andar zikr karne k baad iski sanad ko zaeef qaraar diya hai, is riwayat ki sanad k andar 2 illatey hai:

i. Ibne Luhayi ki mojoodgi

ii. Abdur Rahmaan bin Na'am jinhe jamhoor a'imma ne zaeef qaraar diya hai, jesa k haismi ne likha hai.

vi. Hazrat Abu Saalba Khasni Razi Allahu Anhu ki riwayat: Ise tabraani ne mojamul kabeer (raqam: 590-593), ibne Abi Aasim ne Kitabus Sunnah (raqam: 511), Behaqui ne Shobul Emaan (3832) aur Munzari ne Targeeb wa Tahzeeb (4082) k andar riwayat kiya hai, jiski sanad mein ahoos bin hakeem hai jo zaeef ul hifaz hai (yaani haafize ki wajah se zaeef hai) (Majuma uz Zawa'id 8: 65, Taqreeb raqam: 292)

vii. Hazrat Muaaz bin Jabal Razi Allahu Anhu ki riwayat: Ise tabraani (Mojamul Kabeer raqam: 215), Abu naeem (Al Haleeyah 5: 191), ibne hibban (1980), ibne Abi Aasim (As Sunnah raqam: 512) aur Behaqui (Fazail E Auqaat raqam: 22) wagaira ne riwayat kiya hai, is ki sanad mein inqataa paya jata hai, kyunki Makhool jo kaseerul risaal hai unka simaa (sun'na) maalik bin yakhamar se saabit nahi hai. (Taqreeb: 6923)

SHEIKH NASIRUDDIN ALBAANI RAHIMAHULLAH KA HUKM AUR EK AHAM NUKTA

Mazkoora riwayat jo 7 sahaba e kiraam Razi Allahu Anhum se marvi hai, shiekh Albaani Rahimahullah ne mutab'aat aur shawahid ki bunyaad par unme se baaz ki sanad ko hasan aur baaz ko sahih qaraar diya hai, lekin qaabil e zikr baat ye hai k

jesa k aapne abhi mulahiza kiya unme se kisi bhi sanad ki wo hesiyat nahi hai jiski buniyaad par tamaam asnaad ko baik zubaan sahib qaraar diya ja sake aur uski bunyaad par kisi makhsoos raat ki koi ibadat mashroo qaraar paye, khaas taur se jisko bunyaad bana kar deen mein bida'at ka ek silsila shuru ho jeye, agar khench taan kar ye riwayat hasan k darje ko pahunch bhi jati hai to aasmani dunya par har rooz bila takhsees nuzool e rabb aur aamaal ki paishi se mutalliq degar tammam sahib raaviyo k paish e nazar shaaz qaraar payegi.

Is silsile mein ek aham nukta ye bhi hai k Allah rabbul izzat ka bila kisi takhsees k har raat k nisf ko aasmani dunya par nuzool farmane se mutalliq muta'addad sahib raaviyo ka mojood hona aur kisi makhsoos raat se mutalliq kisi ek bhi riwayat ka illat se khali na hona apne aap mein kuch mana zarur rakhta hai! chunanche qaazi Abu Bakr ibne Arbi farmaate hai: "Shabaan ki pandarvi (15th) shab ki fazilat wagirah mein koi aesi hadees nahi hai jis par aetamaad kiya ja sake".

Shab e Baraat se mutalliq baaki ki zaeef aur mauzu Ahadees:

2. Hazrat Ayesha Razi Allahu Anha ki riwayat jiske andar hai: yaani pandarvi (15th) shabaan ki shab Nabi aadam mein se is saal tamaam paida hone walo k baare mein likha jata hai, aur nabi aadam mein se is saal tamaam marne walo k baare mein likha jata hai, is raat unke aamaal uthaye jate hai aur unki rozi nazil ki jati hai. (Behaqui fi dawatul kabeer, mishkaat raqam 1305)

Sheikh Albaani farmaate hai "Is riwayat ki sanad par meri waqfiyat nahi ho sakti".
(Taaliqa alal mishkaat)

3. Jab pandarvi (15th) shabaan ki raat ho to raat mein qayaam karo aur din mein rooza rakkho, kyunki Allah ta'ala sooraj guroob hone par aasmani dunya par tashreef lata hai, aur kehta hai: hai koi maafi mangne wala jise mein bakhsh du,

hai koi roozi maangne wala jise mein roozi du, hai koi beemar jise mein accha karu, hai koi aesa, hai koi aesa, yaha tak k fajar ka waqt ho jata hai. (Ibne Maja kitab iqamatus salaat, raqam 1388)

Is riwayat ki sanad mein Abu bakr bin abdullah bin abu sabra hai jinke mutalliq Imam ahmad aur Yahya bin Ma'een farmaate hai k "ye hadeese ghada karte they". (Mezaanul Aetadaal 4: 503, Taqreeb raqam: 8030), Sheikh Albaani rahimahullah ne bhi is riwayat ko mouzu qaraar diya hai. (Silsila E Zaeefa raqam: 2132)

4. Hazrat Ali Razi Allahu Anhu ki riwayat hai farmaate hai shabaan ki pandarvi (15th) shab ko mene Allah k Rasool Sallallahu Alaihi Wa Sallam ko dekha k aapne 14 rakaatey padhi phir faragat k baad baithey aur 14 martaba surah fatiha, 14 martaba surah naas, 1 martaba ayatal kursi aur laqad ja-a-kum.....alkh padhi, jab aap namaz se farig hue to mene aapse se is amal k baare mein pucha to aapne farmaya: Jisne bhi aesa kiya to use 20 hajj e mabroor 20 saal k maqbool roozey ka sawaab milega.

Imam Behaqui is riwayat ki takhreej karte hue farmaate hai: ye hadees mouzu k mushaba hai jabke ye munkar hai aur is ki sanad mein kayi ek majhool raavi hai. (Al Aasarul Marfua safa no. 80)

5. Ae Ali! jis kisi ne bhi shabaan ki pandarvi (15th) shab ko ek hazaar baar "**QUL HU WALLAHU AHAD**" k saath 100 rakaatey padhi to us raat wo jo kuch maangega Allah rabbul izzat uski tamaam hajatey poori karega, aur usey 70 hoorey inayat farmaayega, jinme se har hoor k saath 70 hazaar gulaam aur 70 hazaar bacchey honge.

Is riwayat k silsiley mein Mulla Ali Qari Rahimahullah farmaate hai: Sunnat e nabvi k ilm ki adni boo (khushbu) bhi paane wale par tajjub hai k wo is qisam k hazyaan wa bakwaas se dhooka kha jata hai. (Al Israrul Marfua safa no. 440)

Shabaan ki pandarvi (15th) shab ki namazo se mutalliq muta'addad riwayate hai jo k tamaam ki tamaam mouzu wa manghadat ya munkir hai, wazey rahe k mazkoora namaz jo choothi (4th) sadri hijri k baad baitul muqaddas mein ghadi gayi aur iski fazilat mein mukhtalif jhooti hadeese bhi wazey ki gayi.

6. Shabaan mera maheena hai, Shabaan paak kane wala hai aur ramzan (gunaho k liye) kaffara ka maheena hai.

Ye riwayat 2 tareeko se marvi hai, ek Dailmi ne batareek: hasan bin Yahya khasni an auzayi an Yahya bin abi Kaseer an Ayesha Marfoaa riwayat kiya hai. (Al Maqasil Hasanatul Sakhavi Raqam: 595)

Aur doosra ibne Asakar ne batareeq: Jafar bin Muhammad bin Khalid an Hishaam bin Khalid Basandah an Ayesha riwayat kiya hai. (Mukhtasar Tareek e Damishk 6:84)

Pehli sanad ka daromadar Hasan bin Yahya Khashni par hai jisko ulama e hadees ne gair siqa aur matrook qaraar diya hai. (Al Jarah wal Taadeel 1:2:44, Al Majroheen 1: 235, Al Meezan 1: 525, Zafa ud Daarey Qutni Raqam: 190)

Aur doosri sanad ko sheikh Albaani Rahimahullah ne "Zaeef Juda" qaraar diya hai. (Silsila e Zaeefa Raqam: 3746, Zaeef Jamey Raqam: 3411)

7. Rajab Allah ka maheena hai aur shabaan mera maheena hai aur ramzan meri ummat ka maheena hai, Ise Dailmi (Musnad Raqam: 3095), ne Hazrat Anas Razi Allahu Anhu se Marfoo riwayat kiya hai.

Hafiz Aeraaqi sharah Tirmizi mein farmaate hai k: Ye hadees Musalaat Hasan mein se hone ki bina par nihayat hi zaeef hai, Sheikh Albani Rahimahullah ne bhi is ki tazaeef ki hai. (Zaeef Jamey Raqam: 3094), imam Shokaani ne is riwayat ko mouzu

qaraar diya hai. (Al Fawa'id Majmua safa no. 100), neez imam ibne Jauzi aur allama Sayooti ne bhi mouzu qaraar diya hai. (Al Maozu'at 2: 205, Al aalil Masnoo'a 2: 114), wazey rahe k is ki sanad mein abu bakr bin hasan nifaash mutham bin kazzab hai. (Lesanul Meezaan raqam: 441). aur kasaai majhool hai.

8. Rajab k maheene ki fazilat aesi hi hai jesi quran ki fazilat tamaam kalaam pe aur shabaan k maheene ki wahi fazilat hai jesi meri tamaam ummat ambiya par hai. (Al Maqasidul Hasana raqam: 740)

Hafiz ibne Hajar Rahimahullah tabaeen e ajab (safa no. 14) mein is riwayat ko mouzu qaraar dete hue Raqam taraaz mein: iske tamaam rawaat bajaz saqt k siqaat hai kyunki wo hadeese ghadhne mein maroof tha. (Kashaful Khafaul ajloon 2: 85)

9. Hazrat Ayesha Razi Allahu Anha ki riwayat hai k Allah k Rasool Sallallahu Alaihi Wa Sallam ne irshaad farmaya: Allah tabark o ta'ala shabaan ki pandarvi (15th) shab ko aasmani dunya par nuzool farmata hai, aur qabeela e qalb ki bakriyo k baal se bhi zayada ki tadaad mein loogo ki magfirat farmaata hai. (Tirmizi Kitabus Saum raqam: 739, Ibne Maja Kitab Iqamatus salaah raqam 1389, Musnad Ahmad 6: 238, wal lalkayi 1: 101, wa abad bin hameed 1: 194)

Is riwayat k silsiley mein imam Tirmizi farmaate hai k: "Imam Bukhari is riwayat ki tazaeef kiya karte they, kyunki yahya bin abu kaseer ka simaa (sun'na) arwa se saabit nahi hai, aur hijaaz bin artaah ka simaa (sun'na) yahya bin abu kaseer se sabit nahi hai", Shaikh Albani ne bhi is riwayat ko zaeef qaraar diya hai. (Zaeef Sunan Tirmizi raqam 739), aur qaabil e zikr baat ye hai k hijaaz mudallis hai aur ise anaana se riwayat kiya hai.

10. Hazrat Ayesha Razi Allahu Anha ki riwayat hai: Allah k Rasool Sallallahu Alaihi Wa Sallam har maah 3 dino ka rooza rakkha karte they, bas auqaat roozo ko mu'akkhir kar dete aur jab ek saal kar rooza ikattha ho jata to shabaan mein rakh lete. (Tabraani)

Hafiz ibne hajar farmaate hai: ye hadees zaeef hai, ise Tabraani ne aosaat k andar ibne abu laili k tareeq se riwayat kiya tha, aur ibne abu laili zaeef hai. (Fathul Baari, 4: 252)

11. Hazrat Anas Razi Allahu Anhu ki riwayat hai farmaate hai: Allah k Rasool Sallallahu Alaihi Wa Sallam se pucha gaya k ramazan k baad konsa rooza afzal hai to aapne farmaya: Ramzan ki tazeem mein shabaan ka roza. Is hadees ko imam Tirmizi ne hasan, (Abwabuz Zakaat raqam: 657), Imam Tahavi ne sharah Ma'aani Aasaar (2: 83), Aur Imam Bagvi ne sharah As Sunnah (6: 629) k andar riwayat kiya hai.

Imam Tirmizi ne is riwayat ko "Gareeb" qaraar diya hai, kyunki iski sanad mein Sadqa bin musa muhadiseen k nazdeek gair qawi hai, neez ye riwayat Abu Huraira Razi Allahu Anhu ki Muslim k andar riwayat karda marfoo wa sahih hadees ki ma'aariz bhi hai jisme hai: Ramazan k baad afzal rooza muharramul haraam ka rooza hai. (Fathul Baari 4: 252), Imam Munzari ne is hadees ki tazaeef ki taraf ishara kiya hai. (At Targee 1: 79), aur imam Jauzi ne gair sahih qaraar diya hai. (Al alal Muta'nahiyah raqam: 914), aur shiekh Albaani ne bhi ise zaeef qaraar diya hai. (Arwa'ul Gulyal 3:397)

12. Hazrat Ayesha Razi Allahu Anha farmaati hai k: Allah k Rasool Sallallahu Alaihi Wa Sallam ne poore maah e shabaan k roozey rakkha karte they, mene kaha: Ae Allah k Rasool Sallallahu Alaihi Wa Sallam! kya shabaan ka maheena aapke nazdeek sabse piyaraa hai k aap is mein rooza rakhte hai?, to aapne farmaya: Is

maheene mein Allah ta'ala poore saal k marne walo ka hisaab kitab likhta hai, lihaaza mein chahta hu k meri maut is haalat mai aye k mein roozey se hon.

Is riwayat ko Abu Yaali ne riwayat kiya hai aur Shaikh Albani ne zaeef qaraar diya hai. (Zaeef Targeeb raqam: 619), yahi riwayat doosre alfaaz k saath warid hai jisme hai: Allah ta'ala is Saal marne wale tamaam nafs ki maut (isi maah mein) likhta hai, Shaikh Albaani ne is riwayat ko munkar qaraar diya hai. (Silsila E Zaeefa raqam: 5086)

13. Hazrat Mu'aaz bin Jabal Razi Allahu Anhu ki riwayat k Allah k Rasool Sallallahu Alaihi Wa Sallam ne farmaya: Jis 5 raato mein shab bedaari ki uske liye jannat wajib ho gayi: Tarwiya ki raat, Arfa ki raat, Qurbaani ki raat, Eid ul fitr ki raat aur pandarvi (15th) shabaan ki raat.

Ise ibne Abi Aasim ne kitabus sunnah (1: 224), iben Hibban ne sahih (al hisaan 7: 470), Tabraani ne Majmua uz zawa'id (8: 65), aur imam Asfahaani ne targeeb k andar zikr kiya hai. Aur Imam Munzari ne targeeb k andar zikr karne k baad is ki zaeef ya mouzu hone ki taraf ishara kiya hai, aur Shaikh Albaani ne ise mouzu qaraar diya hai. (Silsila E Zaeefa raqam: 522)

14. Hazrat Abu Umama Bahali Razi Allahu Anhu ki riwayat k Allah k Rasool Sallallahu Alaihi Wa Sallam ne irshaad farmaya: 5 raato mein ki gayi duaye radd nahi hoti: rajab ki pehli raat, shabaan ki pandarvi (15th) raat, juma ki raat, Eid ul fitr ki raat aur qurbaani ki raat.

Is riwayat ko ibne Asakir ne tareekh e damishq (10: 275), k andar zikr kiya hai, aur Sheikh Albaani ne ise mouzu wa manghadat qaraar diya hai. (Silsila E Zaeefa raqam: 1452)

15. Hazrat Ayesha Razi Allahu Anha farmaati hai k: Allah k Rasool Sallallahu Alaihi Wa Sallam ne farmaya: Mere paas jibraeel Alihis Salaam aye aur farmaya k: ye pandarvi (15th) shabaan ki raat hai, is raat Allah ta'ala qabeela banu qalb ki bakriyo k baalo ki tadaad mein loogo ko jahannam se aazaad karta hai, aur mushrik, keena parwar, rishto ko toodne wale, takhne se niche kapda pehan'ne wale walidayn ki nafarmaani karne wale aur sharaabi ki taraf nahi dekhta.

Ise Imam Behaqui ne riwayat kiya hai aur Sheikh Albaani ne ise zaeef qaraar diya hai. (Zaeef Targeeb raqam: 620)

isi mana ki ek taweel riwayat doosre siyaaq mein imam behaqui ne shobul emaan k andar zikr kiya hai jise Shiekh Albaani ne 2 matrook raaviyo ki bina par hadd darja zaeef qaraar diya hai. (Zaeef Targeeb raqam: 1651)

16. Hazrat Ayesha Razi Allahu Anha ki riwayat hai: ye pandarvi (15th) shabaan ki raat hai, Allah ta'ala pandarvi (15th) shabaan ki raat apne bando ki taraf dekhta hai aur magfirat talab karne walo ki magfirat farmata hai aur raham talab karne walo par raham farmata hai aur keena parwar ko wese hi chood deta hai.

Ise Imam Behaqui ne riwayat kiya hai aur Sheikh Albaani ne ise zaeef qaraar diya hai. (Zaeef Targeeb raqam: 622)

17. Hazrat Usman bin abul aas Razi Allahu Anhu ki riwayat hai k: Allah k Rasool Sallallahu Alaihi Wa Sallam ne irshaad farmaya: Jab pandarvi (15th) shabaan ki raat hoti hai to ek pukaane wala pukaarta hai: hai koi magfirat talab karne wala jise mein bakhshu?, hai koi maangne wala jise ata karu?, koi kuch bhi maange use diya jata hai siwaye zinakaar aurat aur mushrik k.

Ise imam Behaqui ne riwayat kiya hai aur Sheikh Albaani ne ise zaeef qaraar diya hai. (Zaeef Jamey raqam: 653)

18. Raashid bin saad se marvi hai: pandarvi (15th) shabaan ki raat mein Allah ta'ala malakul maut ko is saal jin roohon ko qabz karne ka iraadah farmaata hai unko qabz karne se mutalliq wahi farmata hai.

Is riwayat ko imam Dainuvi ne Al Majalisah k andar riwayat kiya hai, aur imam Albaani ne ise zaeef qaraar diya hai. (Zaeef Jamey raqam: 4019)

19. Hazrat Anas Razi Allahu Anhu ki riwayat, farmaate hai: jab rajab ka maheena aata to Allah k Rasool Sallallahu Alaihi Wa Sallam farmate: Ae Allah rajab aur Shabaan k maheeno mein hamare liye barkat ata farma aur hame ramazan tak pahuncha.

Is riwayat ko Imam Behaqui aur ibne Asakir ne riwayat kiya hai aur Sheikh Albaani ne ise Zaeef qaraar diya hai. (Zaeef Jamey raqam: 4395)

20. Hazrat Abu Hurairah Razi Allahu Anhu ki riwayat: jisne pandarvi (15th) shabaan ki raat mein 12 rakaatey namaz padhi, aur har rakaat ami 30 martaba "**QUL HU WALLAHU AHAD**" padhi to namaz se faarig bhi nahi hota k use jannat mein uska thikaana dikha diya jata hai aur uske ghar waalo mein se aese 10 loogo k silsiley mein uski sifarish qubool ki jayegi jinpar jahannam waajib ho chuki hogi.

Is hadees ko Imam bazzaar ne aur imam ibne Jauzi ne riwayat kiya hai. (Kashful Astaar 3: 436 aur al alal mutanahiyah 1: 70), iski sanad mein abdur rahmaan majhool aur amshi mudallis raavi hai, neez is mein hishaam ka koi mutaabey nahi hai jesa k imam ibne bazzaar ne iski wazahat ki hai aur imam ibne jauzi ne is riwayat ki sanad mein muta'addad majhool raaviyo ki wajah se mouzu qaraar diya hai, aur imam ibne Qayyim aur allama Sayooti ne bhi ise mouzu qaraar diya hai. (Al Muanrul Muneef safa no. 99, Al Alal Mauzu 2: 59)

21. Jisne pandarvi (15th) shabaan ki raat mein 100 rakaatey ek hazaar baar "**QUL HU WALLAHU AHAD**" padhi to wo dunya se is haalat mein rawana hogा k Allah ta'ala uske khuwaab mein 100 farishte bhejega, 30 jannat ki basharat denge, 30 use jahannam se bachayenge, aur 10 use uske dushmano ki saajish se bachayenge.

is riwayat ko imam Ahmad ne riwayat kiya hai. (Musnad Ahmad 2: 176), is riwayat ko imam Munzari ne zaeef aur imam Ibne jauzi, imam Sayooti aur ibne Aeraaqi ne mouzu qaraar diya hai. (Targeeb 3: 460, Al Maouzu'aatul Kabeer 2: 125, Tanzeehal Shareeyah 2: 93, Al Alal Mauzua 2: 59)

Allah ta'ala se dua hai k wo ummat e Muhammadiya Sallallahu Alaihi Wa Sallam ko Siraat E Mustaqeem par gaamzan rakkhey aur kitab o sunnat par amal paira hone aur tamaam bida'at aur baatil aamaal wa aqaid se bachne ki tofeeq ata farmaye. Ae Allah tu hame iska behtar badla ata farma aur jo hamare bhai hamare is kaam mein hamara saath de rahe hai ae Allah tu unki jayez tamann'o ko qubool farmya aur is kitab ko hamare liye sadqa e jaariya bana aur mere walidayn ko bhi iska behtar badla ata farma. (Aameen Ya Rabbal Alameen)

Aapka Deeni Bhai
Muhammad Faisal Khan
faisalkhan9780@gmail.com

Plz Visit Our Sites:

www.urdulectures.com

www.Muhammadiblog.blogspot.in